

ਸ਼੍ਰੀ-ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ
The ultimate duty of humankind

ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ
ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ
ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ

Śrī Hari is the only one who is worthy of constant loud glorification. All other matters in the world are like worthless broken cowrie (a small conch-shell used for exchange or as a currency in the past) compared to the narrations of pastimes of Lord Hari. Other matters are revealed in the world through material designations (*upādhis*).

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Śrī Caitanya Mahāprabhu has stated all these things in a very impartial manner, yet the people of the world become confused in the thought of “what to accept” and “what to reject”.

Śrī Caitanya Mahāprabhu has imparted all these teachings in a very impartial manner, yet people in the world still become confused when deciding what to accept.

ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ
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The *Vedas* state that Bhagavān himself is a conscious entity. The thoughts of atomic conscious beings (individual souls) that are independent of the omnipresent conscious Bhagavān can never be accurate.

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Śrī Caitanyadeva manifested himself before his devoted, surrendered followers who solely depended on him, and revealed his true form to them.

ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ
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Those souls who are fortunate enough to hear the words of Śrī Caitanyadeva from his devoted followers attain the eternal truth and continuously serve Śrī Caitanyadeva forever.

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At that time, they have no other duty remaining. Śrī Caitanyadeva awakened the consciousness of the inert beings of the world and revealed Śrī Krishna in that awakened consciousness. It is said in *Śrī Caitanya-caritāmṛta* (Ādi 3rd chapter, verse 34)—

ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ
ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ
śeṣa līlāya nāma dhare śrī-kṛṣṇa-caitanya
śrī-kṛṣṇa jñānye saba viśva kaila dhanya

ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ ਸ਼੍ਰੀਮਦ੍ ਭਗਵਾਨ ਸਤਿ ਨਾਮੁ
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Canvasser canvass canvassed canvasses canvassing canvassable canvassability
 Canvasser canvass Charity (慈善機構) canvassing (募捐活動)
 募捐員 募捐 募捐會

All the philosophers of the world are canvassers or sales promoters of their enchanting shop's materials. However, Śrī Caitanya Mahāprabhu is not that kind of canvasser or promoter. Charity and canvassing are not the same thing.

[illegible]

Śrī Gaurasundara is exceedingly magnanimous. He asserts that the truth reveals itself near the service-oriented disposition of souls; it is not an object measurable by the senses. Those who adhere to the path of śruti (hearing) are the true great souls, not those who rely on reasoning alone. Only those who understand the nature of bondage and liberation are truly great souls.

১৯৯৯ সালে প্রথম বাংলাদেশ সরকারি বিশ্ববিদ্যালয় হিসেবে প্রতিষ্ঠিত হওয়া সত্ত্বেও ঢাকা বিশ্ববিদ্যালয় প্রথম বাংলাদেশি বিশ্ববিদ্যালয় হিসেবে পরিচিতি লাভ করে। ১৯৯৯ সালে প্রতিষ্ঠিত হওয়া সত্ত্বেও ঢাকা বিশ্ববিদ্যালয় প্রথম বাংলাদেশি বিশ্ববিদ্যালয় হিসেবে পরিচিতি লাভ করে। ১৯৯৯ সালে প্রতিষ্ঠিত হওয়া সত্ত্বেও ঢাকা বিশ্ববিদ্যালয় প্রথম বাংলাদেশি বিশ্ববিদ্যালয় হিসেবে পরিচিতি লাভ করে।

Various religious sects in the world hold conflicting opinions. The reason for this confusion is their inability to reveal the truth. Some worship Ganesh, Shakti, or atheism, while others believe that God will conform to their preferences. Some attempt to create their own conception of God, and others try to break the imaginary idol. Such diverse views are prevalent in the world.

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However, such things are not present in the transcendent words of Śrī Caitanyadeva. There is no room for mental constructs in a state of awakened consciousness. Śrī Caitanya Mahāprabhu manifested himself before his devotees. For the devotees of Śrī Caitanya, there is no other duty except serving him. People of the world are extremely busy with various other tasks. The devotees of Śrī Caitanya Mahāprabhu never speak of violence like other individuals in the world.

strī-putrādi-kathām jahur-viṣayiṇaḥ śāstra-pravādam budhā
yogīndrā vijahur-marunniyama-jakleśam tapas-tāpasāḥ
jñānābhyāsa-vidhim jahus-ca yatayaś-caitanya-candre parā-
māviṣkurvati bhakti-yoga-padavīm naivānya āsīd-rasah

(Caitanya-candrāmṛta: 113)

When Śrī Caitanya Mahāprabhu revealed the supreme path of devotion (bhakti-yoga), people engrossed in worldly pleasures abandoned concerns about family and children, scholars gave up debates related to scriptures, *yogis* entirely renounced the hardships and efforts of breath control practices, and ascetics gave up their austerities. At that time, no other type of '*rasa*' (essence or taste) was

“The viṣayīs abandoned talk of their wives, sons, and so on; the intellectuals abandoned their debates regarding the śāstra, the masters of yoga abandoned the hardships produced by their practices of breath regulation, the ascetics abandoned their austerities, and the sannyāsīs abandoned their studies when Caitanya-candra revealed the highest path of bhakti-yoga. No other rasa remained.”

When engaged in direct service to Bhagavān, the devotee desires nothing other than the association with Bhagavān. Those who hold the pride that everything belongs to them should surrender all those possessions at the feet of Śrī Caitanya Mahāprabhu and serve him through them. This is the true sign of humility and honor. The religion of Śrī Caitanya Deva is free from inconsistency and imaginary harmony. The devotees of Śrī Caitanya Deva say, "Oh, living being! First, recognize yourself." If their words seem unpleasant to us, it is we who are deprived. Just as a loving mother or a well-wishing father speaks for the child's well-being, and a good physician speaks for the patient's health, even if it goes against their preferences, similarly, the devotees of Śrī Caitanya Mahāprabhu also speak for the real well-being of the world, even if their words are contrary to the desires of the Krishna-averse society.

There is no need to be afraid upon seeing a weapon in the hands of a physician. They come for our well-being. Śrī Caitanya Mahāprabhu's devotees do not desire to create their own faction, outshine other established views, or establish a new doctrine.

I offer *praṇāma* to the Vaiṣṇavas, who, just like desire trees, can fulfil the desires of everyone and who are full of compassion for conditioned souls.

— ལག་ཁྱད་རུ་འོམ་བུ་སྤྲུལ་པ་ཀློང་གི་ཨ་མ་

—laqad-guru Om Visnupāda Śrīla Sarasvatī Thākura

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bālāyā iva dṛśyam uttama-vadhū-lāvaṇya-lakṣmī iva

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A devotee says, "O Śrī Kṛṣṇa, may your prasāda, your supernatural beautiful character, your enchanting form that mesmerizes the entire universe, and your infinitely sweet names—these four things always be cherished by me with supreme love. Just as passionate individuals repeatedly savor the nectar of a beloved's lips, similarly, with emotion, I will repeatedly partake of your prasāda. Just as a modest newlywed girl's words are lovingly listened to by her husband, similarly, I will attentively and reverently listen to your auspicious character. Just as everyone yearns to behold the beauty of a supremely beautiful newlywed girl's face, similarly, I will gaze upon your beautiful supernatural form from head to toe. Just as a chaste woman, separated from her husband for a long time, repeatedly recounts the message received from him to her friends and feels immense joy hearing that message from their mouths, similarly, I will sing your sweet names before your exclusive devotees and listen to those names from the mouths of those who relish your name. This is my humble prayer at your feet."

[Collected from Padyāvali]

He Śrī Kṛṣṇa, Your prasāda, Your transcendental activities, Your beautiful body that enchants the whole universe, and Your many names like Nanda-nandana – may these four things become most relishable to me. I pray to be able to honor Your mahā-prasāda with the same gusto of a lusty person who never tires of savoring the nectar of an enticing woman's lips. I pray that I can give importance to attentively hearing about Your auspicious activities the same way an ardent husband lovingly keeps his ears perked to catch the sweet words of his shy young bride. I pray I should be eager to behold the unparalleled beauty of Your full form, from head to toe, the same way the wedding guests and neighbors anxiously wait to catch sight of the face of the very beautiful new bride. I pray to perform the sweet kīrtana of Your names with Your onepointed rasika servants, and also hear the nāma-kīrtana from their lotus mouths, just as a chaste lady never tires of reading again and again the letter from her long-absent husband. Graciously accept this humble prayer at Your lotus feet. –Author unknown